CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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SELECTED.

NOTES ON THE BIBLE.

Had the copies of the New Testament, which have come down to us, in their transmission through successive centuries, and versions from one language into another, suffered changes of such a nature, as to render it uncertain what were the facts and events originally narrated, what were the principles of the Christian institution, what were the real character and actions of its founder, and what the doctrine he promulgated; *then*, indeed, must we resign our confidence in the sacred text; for *then* would it be impossible to learn from it, with any degree of certainty, what Christianity originally was. Had there, on the other hand, been a perfect uniformity in all the manuscript copies, *that have come down to us*; were there *no* various readings, or were they *fewer*, or of a *different kind*; unless it were proved, that the sacred text had been preserved by miracle from the unvarying effects of time upon the text of every other book, how difficult would it be to account for this perfect uniformity in the several copies, consistently with the authenticity of the book! To what strong suspicion would it be liable of concert and management, in order to produce this uniformity, so contrary to all the laws, the operation of which is experienced in other writings!

But to neither of these objections, as to the purity of the text, are the writings of the New Testament exposed. The several copies differ from each other just as they might be expected to do, in the circumstances in which they have come down to us in manuscript through so many centuries; yet, numerous as their minute and unimportant differences are, their general agreement is of the most satisfactory kind. For, as we have before stated, each and every copy contains the same rule of life, gives us the same course of history, refers to the same prophecies, relates the same miracles, and establishes the same institutions.

Is there a copy of the Christian Scriptures in any language, from which the honest inquirer would draw a different system of faith and duty, or a different representation of the divine character and government from that, which he finds in the copy before him; or one in which he might not find the whole system of Christian history, doctrine, and morals? Is there a copy from which a single article of our faith, important to be known, believed, or practised, is absent? It belongs to him, who would weaken your confidence in the sacred writings by suspicions of their corruption, to produce one; to show, that the alterations, which the text has undergone, are such, and the varieties in the different copies of such a nature, as to render our faith, and duty, and hopes, uncertain. Until this is done, we have a right to regard the authority of the Christian Scriptures, and the purity of the text, as firmly established; so that the various readings discovered in the different copies are no reasonable ground of perplexity or alarm, since they furnish no just cause of triumph to the enemy of our faith.

But this is not all that may be said. The various readings, of which we are speaking, are not merely harmless. They serve at once the purpose of ascertaining to us the extent, to which the text has suffered by the hand of time, and of furnishing the means of repairing the injury. Their existence and their publicity show, that these books have passed down the current of time subject to the same casualties, as other ancient writings, and accordingly liable to no peculiar suspicion of having been tampered with by their friends, for the purpose of concealing or disguising their real state. While, therefore, they confessedly furnish proof of *change*, or if you please, *corruption* of the original text to a certain degree, they supply also the means of correcting errors in the received text, and of restoring it to its primitive purity. To this use they have been successfully applied, and to this use they are to be still farther applied.

Since the printing of the Greek text of the New Testament, in the sixteenth century, manuscripts of great antiquity, and some of them of great value, have come to light; and together with them also ancient versions, which were at that time but little known, or inaccessible. In these manuscripts and versions, and in quotations from the Scriptures in the writings of the early Fathers, are found the *various readings*, which the industry of biblical scholars has collected together, and which, at first view, present so formidable an aspect on the margin of every page of the corrected text of Griesbach. It was by the help of these, that a work so desirable to the Christian world was achieved by that indefatigable scholar; that of rescuing the text of the New Testament from those faults, by which the Christian, though his religious views and his system of faith were not essentially affected, often found his understanding perplexed, and his taste offended, and sometimes even his judgment misled.

Of these manuscripts, according to Marsh, the learned translator of Michaelis, more than 450 have actually been examined either wholly or in part; and this number makes but a small part of those, which are yet to be drawn forth, if their testimony should be required, either in support of the text, or for its correction. No less than 355 manuscripts were consulted in forming the corrected text of Griesbach. It is however to be observed, that very few of these were complete copies of the whole New Testament. Most of the manuscripts contain only the four Gospels, some of them only the Acts and the Catholic Epistles; others, these last together with the Epistles of Paul; a *few* only contain the Apocalypse; and many are defective, having lost by time, or use, or want of care in their preservation, several parts, which originally belonged to them; and some consist only of a few fragments.* There are three circumstances of difference, by which the relative value of manuscripts, for the purpose of ascertaining the purity of the text, or for correcting it, may be estimated.

1st. They are, in the first place, to be distinguished by the materials upon which they are written.

The most ancient copies are on vellum. The only exception is that of a copy of the Gospel of Mark at Venice, written on the Egyptian papyrus, which is believed to be of great antiquity. But how far it makes an exception is uncertain, as its exact age is not known.

Those written on the *charta bombycina*, a kind of cotton paper, are of considerable antiquity. But these cannot be referred to a period earlier than the ninth century. By far the greatest number of manuscripts are written upon common paper, and are known from that circumstance alone to be of modern date. They were chiefly written, says Wetstein, in Italy, as late as the fifteenth and sixteenth centuries, and can none of them belong to a period earlier than the thirteenth.

2d. A second important distinction in manuscripts relates to *the character* in which they are written.

The most ancient are written wholly in what are called *Uncial* or capital Letters. They are without accents or aspirates, and for the most part without any distinction of words. Whole sentences in succession are written in a continuous manner, without intervals of space between any of the letters, to designate the words of which the passage consists. The oldest of them now extant are supposed by some to have been written as early as the fourth century.—By others their date is fixed to the fifth or sixth. The character, in which the most ancient are written, is perfectly simple and unadorned, resembling the inscriptions, which are found on the most ancient Grecian monuments. Of this description are the Alexandrine and Cambridge manuscripts, very excellent copies of which are to be seen in the library of Harvard College.

Those which were written as late as the ninth century appear in a character more rude, and at the same time far more ornamented; partaking very clearly, as is observed, of the taste of a semi-barbarous age. By this circumstance critics are enabled to determine, with a considerable degree of confidence, the age of copies, falling between those periods, by the degree in which they approach, on the one hand, to the simplicity of the former, or, on the other hand, to the rudeness and cumbrous ornament of the latter.

Those copies, which appear in the small Greek letter, are comparatively modern. The tenth century is the highest antiquity, to which the oldest of them can have any claim.

3d. For the purpose of estimating the relative value of manuscripts, they have again been reduced to several classes, according to the countries from which they were brought. They are reduced to four *families* or *editions*, from some one of which each of the copies, which have yet been discovered, is supposed to have sprung.

There was, in the first place, the Western edition, consisting of those copies which were used in countries, where the Latin Language was spoken. It coincides with the Latin version, which was probably made from it; and its agreement with the more ancient Latin version is said to be still closer, than with the present text of the Vulgate. It corresponds also, as might be expected, with the quotations in the Latin Fathers.

There was, in the next place, the Alexandrine edition, which was the copy used in Egypt, and from which was made the version into the *Coptic*, or language of Lower Egypt, and probably also into the *Sahidic*, or the language spoken in Upper Egypt. With this text the quotations in the writings of Origen, Cyril, and other divines of the Alexandrine school, are found also to agree.

There was, in the third place, what is called the Edessene edition, chiefly important as the parent of the ancient Syriac version. We have no certainty that any copy of this edition is now in being. It is however stated, as a remarkable fact, that although the version mentioned above has so completely taken place of the original in the East, where it was made, that the original itself has disappeared; yet Greek copies have been found in the *West of Europe*, which coincide so closely with the Syriac version, that, however difficult it may be to account for the fact, there can be little doubt, that they belong to the same edition, and were derived from the same copy, from which that version was made. How they came into Europe or when is not known.

In the last place is mentioned the Byzantine edition, which was the copy used at Constantinople, the capital of the Eastern empire. As this was the edition used where the Greek language was spoken, there are many more copies of this edition, than of all the others together. To this edition are to be referred the quotations of Chrysostom, and those of Theophylact, Bishop of Bulgaria, as also the Sclavonian, or Russian version. And it is finally to be regarded as the basis of our received text, which is often found to agree with this, where it varies from the readings of the other editions.

Christian Examiner.

* This incompleteness of ancient manuscripts is a fact of some importance. The ignorance of it has sometimes led to mortifying mistakes; and a presumption of the ignorance of others has emboldened violent partizans to practise the most impudent imposition for the purpose of supporting a favourite doctrine. An instance of this is related by Wetstein of a French preacher in the Netherlands, who asserted in a public discourse, that the disputed text, 1 John, v. 7. relative to the three heavenly witnesses, was contained in the Codex Cantabrigiensis, whereas *the epistle itself is not in that copy.* The manuscript consists only of the four Gospels and the Acts of the Apostles.

He mentions also another instance of a similar kind. It was asserted by a writer of some character, that the doxology to the Lord's prayer, which in the received text is found in the 6th chapter of Matthew, was contained in the Alexandrine manuscript, whereas the fact is, that *the chapter itself is not there.* It is well known that the twenty-four first chapters of Matthew are missing from that copy.

TOTAL DEPRAVITY.

The following extracts on the doctrine of total depravity are a continuation of remarks on the same subject, in our paper of July 9, from Cogan's Letters to Wilberforce :—

Another passage of Scripture has indeed been pressed into the service, which is, the observation of the preacher in Ecclesiastes; "God made man upright; but they found out many inventions." It will be unnecessary to detain you in attempting to prove that the preacher is not, in this place, speaking of Adam's transgression; but simply making observations upon common life; that by *man* we are to understand mankind in general; for we are told, *they* found out many inventions; nor is the phrase in any way applicable to that single transgression of our first parents; the invention manifested in this transaction was found out by Satan, by which Adam was unfortunately deceived.

Not being forbidden by any express declarations in Scripture, we may innocently presume that the powers and faculties of Adam and Eve were as limited as our own, and that their propensities to good and evil were perfectly similar. Whence comes it, otherwise, that they should fall an easy prey to so slight a temptation? The conflict they had to sustain, in order to manifest their obedience to the divine will, was far inferior to many, over which multitudes of their posterity have triumphed. If we consider the Mosaic account of this event as a literal fact, and not allegorical, the temptation was scarcely beyond the powers of a schoolboy to resist; their ready seduction was totally inconsistent with that superiority, that exaltation of character arbitrarily ascribed to them. To manifest that a supposition of this kind must be destitute of evidence, we have only to recollect that no opportunity could possibly occur for their displaying this elevation of their natures, had they really possessed it. No scenes could possibly present themselves favourable to the exercise of numberless virtues, which have adorned so many of their offspring. In the infantile state of the world, it was the easiest thing in nature to be perfectly innocent, for scarcely could a vice be committed. When the first pair were the only inhabitants of the globe, there could be no temptation to fraud, oppression, deceit, avarice; nothing to excite anger, jealousies, envyings, lawless ambition, or to infuse implacable malice. Social and relative duties were the same, and circumscribed within the narrowest bounds. No drunkenness nor adultery, nor theft, nor covetousness, could possibly constitute a part of their vices. Benevolence to every creature newly subjugated to their will was so natural, that they must have been monsters not to possess the disposition. They could not have experienced a series of vexations and disappointments, to irritate their minds, and render them peevish or discontented; nor have suffered an accumulation of unmerited evils, which might tempt them to doubt the existence of a Deity, or suspect the wisdom and beneficence of his government. Placed in a garden replenished with delights by the hand of their Creator; and in a world where every thing new, grand, and wonderful, burst upon the astonished sight, must not the lowest of their degraded offspring have felt an impulse of admiration, love, and gratitude?

Where then are the evidences of a superiority, which would render our first parents a different class of beings from their offspring? What proofs, that they were qualified, by the transcendency of their intellectual and moral powers, to associate with angels, and hold special communion with God? The position is as void of evidence as it is of probability; and though it may be viewed as the chief corner-stone of your superstructure, we perceive, upon close examination, that it is destitute of solidity. Sir, it is porous, and crumbles at the touch.

Nor does the sacred history present us with stronger proofs, that the children of Adam derived sinful propensities from his first transgression. The Scriptures represent Adam as the parent of a mortal race, and they ascribe this law of mortality to his disobedience. But let us remember, that as life is the free gift of God, the continuation of our existence to a perpetuity cannot be claimed by us as a natural right. We may add, that it would prove a perpetual curse before the minds of men were fully prepared for so vast a design; and however repugnant it may be to our feelings, there is neither injustice nor the imputation of an unnecessary severity in the temporary dissolution of our frames. Infinite wisdom can best decide concerning the mode of introducing this law of our dissolution, and infinite wisdom is able to convert the greatest seeming evil into the most substantial good. But we are not taught by any passage of sacred writ, that the vices of men, or their vicious propensities, are inheritances derived from the offence of Adam. This idea is merely an induction from expressions, which were intended to convey a very different meaning.

Had it been the object of the sacred writings to make us acquainted with so singular a fact, it surely would not have been passed over in total silence by Moses in the account given us of the first transgression. Shall we suppose him to have been inspired to write the history of the fall, and that he should have omitted the chief circumstance? Or that it should have been withheld from him, and revealed at a very remote period to others, who were not appointed to be the historians of the event? The supposition is extravagant. This is unquestionably the properest place for the narrative, but here we find it not. The first sin recorded after the grand offence was the murder of Abel by his brother Cain; and this horrid instance of fratricide is ascribed to the passions of anger and jealousy, which have multiplied murders since that event; there is not the most distant insinuation, that those passions were implanted by the disobedience of his father. When the wickedness of the world was so great that, according to the strong figurative language of the Scripture, "it repented the Lord that he had made man on the earth, and it grieved him at his heart;" we are not informed that the sin of Adam was the cause of this wickedness, or that it grieved the Lord that he had permitted man to pollute his offspring. The event is represented as arising from the progressive degeneracy of men, "as they began to multiply upon the face of the earth," that is, to the contagion of evil example, and not to the development of that grand germ of corruption implanted in the heart of man at the fall.

Again, as you allow that Jesus Christ came into the world to repair the ruin of the fall, it is natural to imagine that he would in the course of his ministry, have made us clearly acquainted with the nature and extent of this ruin. We are assured, that the world was in a state of sin and misery; but the derived corruption of human nature in consequence of the fall, is not intimated by the author of the christian dispensation, nor was it, previously to his appearance. We find no declaration, that he came to save a sinful world from hereditary sin. This doctrine is not mentioned in the commission given to the Apostles to preach repentance and remission of sins; nor do we discover, in the execution of their commission, that they either lament the state of mankind, or upbraid the children of Adam, on account of the depravity derived from him. Thus it is incontestible, that this article of your creed is not mentioned where it was most natural to expect it; neither is it enforced by those who must have been the best informed, and who alone could possess authority to propagate it.

How, Sir, can you account for so very singular a circumstance? How comes it that a doctrine, deemed so essential to christianity, should have been forsaken or omitted by those, whose peculiar province it was to place it in the most conspicuous point of view? How comes its foundation to rest solely on the interpretation given to a few phrases scattered in different parts of the Old and New Testament, which from their connexion, and from the manner in which they were uttered, are not only capable of a different construction, but demand it? Expressions, some of which were obviously the strong language natural to occasional emotions, some proverbial, some descriptive of particular classes and characters of men, without any reference to the sin of Adam.

PREPARATION FOR ETERNITY.

He who cannot find time to consult his Bible, will find, one day, that he has time to be sick; he who has no time to pray, must find time to die. He who cannot find time to reflect is most likely to find time to sin; he who cannot find time for repentance, will find an eternity in which repentance will be of no avail.—Let us, then, under the influence of the Divine Spirit, seriously reflect under what law we came into the world! "It is appointed for all men once to die, and after death the Judgment." Is it not obvious, then, that the design of life is to prepare for Judgment; and that in proportion as we employ time well, we make immortality happy?

Hannah More.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, JULY 23, 1824.

PALESTINE MISSION. The Editor of the New-York Observer has lately received a letter dated March 7, 1824, from Rev. Jonas King, Missionary to Palestine. The following extract of this letter is from the Observer:—

"It is now about a month since I left Jerusalem for this place, during which time, I have been occupied in reading or rather *singing* the Koran, with a mussulman Shelkh who is a large dark looking son of Ishmael. He is a genuine follower of the False Prophet, and preached to me hell fire and damnation in such a terrific manner, that my blood sometimes almost runs cold when I hear him. His grand object is at present to make me give up the Divinity of Christ. He says 'if you will only give up that point, that Jesus Christ is God, I shall be satisfied. You may love him as much as you please, but do not say that God was in him and he in God.' I have given him an Arabic Bible which he is now reading. He seems to be much pleased with it, and says there are many good words in it."

It has been uniformly maintained by Unitarians that one great obstacle to the prevalence of Christianity among the Jews, Mahometans and Heathens, is that it has, almost without exception, been presented to them by those who believed the doctrine of the trinity, and laid great stress upon it in their preaching. The truth of this position is confirmed by almost every new account received from the missionaries; and could we be made acquainted with all the objections that are urged by those with whom the missionaries labour, we should no doubt have still more convincing evidence of the fact.

The history of Rammohun Roy is familiar to all our readers. He had indeed too much learning and discernment to reject Christianity at once, because a false system of it was proposed to him. To the immortal honour of that great man, he neither rejected it, nor received it in a corrupted form. Magnanimously rising above the religious prejudices of his nation, and perseveringly and successfully combatting the difficulties arising from difference of language, and the corrupt mixtures with which Christianity was made known to him,—he happily succeeded in separating truth from error, and thus became honourably distinguished from those whose opposition to Christianity is confirmed by the spurious form in which it is presented. No thanks, however, are due to trinitarianism that the result was not as unhappy in this case as it is to be feared has been in many others.

It is also to be remembered that the opposition which trinitarianism met from the intelligent natives of Calcutta, was an important primary cause of leading the Rev. Mr Adam to the conviction that this doctrine was no part of genuine Christianity. Various other instances might be cited, in which the principal opposition to the new religion has been made, not against Christianity itself, but against its corruptions;—against the doctrine of the trinity, and such other articles of the Calvinistic faith, as are rejected by Unitarians as no part of Christianity.

The example before us is a very striking one. The Mussulman of whom Mr King gives an account, and who, from the attention with which he reads the bible, and the *good words* which he acknowledges it to contain, appears to be *honest*, however *prejudiced* he may be,—he is opposed not to Christianity, but to the false system (as we esteem it) which its well-diposed but misjudging friends have mistaken for it.—When circumstances occur so well adapted to shake the faith of our Calvinistic brethren in the correctness of their system, why will they not candidly open their minds to the force of the arguments against them, and, like Mr Adam, embrace and inculcate the only system of christian doctrine which can ever prevail among Heathens, Jews, or Mahometans?

VICTUALLERS' LICENSES. A communication was inserted (by particular request) in a late number of the Evening Gazette, in which the writer complains of the contemplated reduction of the number of retailing licenses. One argument against it is, that the city will lose $5000 per year by this reduction. *Quere.* Will she not soon save much more than this by lessening the number of paupers thrown upon their hands by intemperance?

But it is said that the amount of intemperance will not be lessened, but that the measure would only be throwing the business into the hands of the regular *tavern keepers*,—or to use his own words, "would be giving a host of wealthy innholders the privilege of profiting by the ruin of their unfortunate neighbours."!! What is this but a confession that those now onjoying victualling and retailing licenses are "profiting by the ruin of their unfortunate neighbours"!! We acknowledge that we fear there is too much ground for the confession. It would be great injustice to put all such retailers on a level, for many, undoubtedly, conform with commendable strictness to the conditions on which their license was granted. But that this is far from being the case with all is too manifest to be denied or doubted. And even the best managed shops are unhappily instruments of the corruption of the people, for as the number of these shops is increased, however well regulated they may be, the facilities for intemperance are also proportionally increased, and the consequeaces may be easily foreseen by any person who is not absolutely blind. It is perfectly idle, and must have been dictated by interested motives in any one to say that the lessening of the number of licenses, and of course the facilities for intemperance, would not lessen its prevalence. It might not do it indeed in the same proportion that licenses were lessened, but beyond all contradiction it would in a most salutary degree. A civil and orderly public house, (and no other will be tolerated in this city) will never become a place of resort for tipplers, or hard drinkers. An important restraint will thus be laid on intemperate habits; for the tippler, if he drink at all, must do it before his family at home, and though many are past the shame of doing this even to excess, and intoxication, yet there are many, very many it is believed, whose habits of drinking, but just commenced, would be checked and probably overcome, if our soda shops and victualing rooms were abolished, and they could drink no where but at home.

The Zion's Herald* of the 14th inst. contains some very candid and friendly remarks on the article which we published in the Register of July 9, headed *Camp Meeting*. In the course of these remarks, the Editor has introduced an extract from the "Doctrines and Discipline of the Methodist Episcopal Church," for the purpose of showing that the fears which we expressed relative to the moral tendency of the views entertained by the Methodists on the subject of conversions, were groundless. We have much pleasure in publishing this extract:

"There is only one condition previously required of those who desire admission into our societies—*a desire to flee from the wrath to come, and to be saved from their sins.* But wherever this desire is really fixed in the soul, *it will be shown by its fruits.* It is therefore expected of all who would continue therein, that they should continue to evidence their desire of salvation, by doing no harm, by avoiding evil of every kind, by being in every way merciful after their power, as they have opportunity, by doing good of every possible sort, and, as far as is possible, to all men; by running with patience the race which is set before them, denying themselves, and taking up their cross daily; and by attending upon all the ordinances of God."

These, says the Editor, *are some of the general rules of our society;* and he proceeds to give the following additional extract:

"If there be any among us who observe them not, who habitually break any of them, we will admonish him of the error of his ways, we will bear with him for a season; but then, if he repent not, he hath no place among us."

We are very ready to acknowledge that some of the apprehensions which we entertained relative to the supposed principles and practices of the Methodists were grounded on a mistake. At the same time we must maintain, that from the common acceptation of the terms "*reformation*," and "*brought to Christ*," used in the passage on which we commented, our inferences on the subject were natural and fair.

We are happy to learn and to state, that the Methodist converts are first admitted *on trial only*, and that if during the six months of trial, they are found to bring forth good fruits, they are then received into full communion and membership in the church. Such a period of trial gives great security against the impositions that would otherwise be likely to be practised.

Another particular in relation to the moral influence of Methodism, and one which gives it an important superiority over Calvinism, is the rejection of the doctrine of *perseverance*. The Methodits believe "that those, and *those only*, who having begun well, endure unto the end, will be saved."

Although we believe that a humble and sincere inquirer may attain to a comforting assurance of his moral condition, yet we cannot fully agree with our Methodist brethren as it regards the infallible certainty with which a christian may understand the testimony of the spirit of God respecting his moral state. We cannot think that these testimonies are so plain and so easily distinguished, that it is proper to say of them that they are, "to the mind, what the light of the sun is to the eye." This however is not a subject on which we are disposed to contend. If our brethren can attain to this assurance, we rejoice with them, for it must be a source of great satisfaction and comfort. All we can say is, that we hope they may at no time be deceived, and that their moral progress may never be hindered by mistaking agreeable sensations which arise from excitements of the feelings, for the testimonies of the spirit.

We are happy to find that our remarks were received with the good feelings with which they were uttered. The spirit manifested in the following paragraph from *Zion's Herald* is such as our readers will join us in wishing a universal prevalence.

"We most cordially reciprocate the kind feelings expressed by the Editor of the REGISTER; and most ardently do we desire that Christians, of every denomination, instead of standing alone and viewing each other with a suspicious eye, could interchange visits of friendship and Christian salutation, carefully examine each other's doctrine, discipline and practice, and heartily unite in praying for unity of spirit and the bond of peace. Then would they "love one another with a pure heart fervently"—then would the partition walls that have too long divided the children of the same household, crumble into dust—and then might we expect to behold the dawning of that glorious millenial day, when "there shall be none to hurt or destroy in all God's holy mountain"—when "the knowledge of the Lord shall cover the whole earth," and "the kingdoms of this world become the kingdom of our Lord."

MASSACHUSETTS MEDICAL COLLEGE. The Massachusetts Medical College, in Boston, was erected in 1815. It belongs to Harvard University. Before the establishment of this institution, there was no one in the eastern section of the United States, that was provided with competent means of practical instruction.

The foundation of the Massachusetts General Hospital was laid in 1818; and through the liberality of the state legislature, and the unprecedented munificence of individuals, it is now in efficient operation. The Hospital and College "now offer to the Medical students of the United States such practical advantages for the study of medicine and surgery, as are only found in schools of the highest class, and such as those for which the hospitals and seminaries of Europe are usually visited."

The Massachusetts General Hospital stands in the westerly part of the city. It is built of white Chelmsford granite, and is 168 feet long, and 54 broad. The internal structure and arrangements of the building are such as are in the best manner fitted to secure the objects of the institution. "It is honourable to the state, to the city and the age," says an account of this institution, just published, "that after a most liberal provision had been made by the state legislature to effect the establishment of this charity,—a sum amounting to more than *three hundred thousand dollars*, the fruit exclusively of private donations, has, within a few years, flowed in to its support."

Seventy-seven important surgical operations have been performed at the Hospital since it was opened in September 1821.*

THE CHRISTIAN. This valuable weekly paper continues to be published in Philadelphia, by Mr J. Mortimer. Subscriptions received at this office.

NEW RELIGIOUS PAPER. A new religious paper is just established at Brunswick, Me. called the "*Maine Baptist Herald.*"

We learn that the Boston Female Asylum has a legacy in the will of the late SAMUEL PARKMAN, Esq. of *five hundred dollars.*

GOSPEL PALLADIUM. A religious paper with this title has been published semi-monthly, for a year past, at Warren, (Rhode Island.) It has been edited by Mr Reuben Potter, jr. an Elder of the *christian* denomination, and is chiefly patronized by that sect. It has hitherto maintained a very respectable standing among the religious newspapers of the day, and has been particularly deserving for its very catholic and christian spirit. This paper is hereafter to be published weekly, in this city. The first number of the second vol. was issued on Friday last, on a large royal sheet. We hope it will be generally patronized by the members of the *christian* denomination, as we think it cannot but prove to them a valuable means of instruction and improvement.

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* The Medical Students are admitted *without any expense*, to the surgical operations and clinical practice of the Hospital.—Indigent patients, from any part of the continent, requiring surgical operations, are received, supported, and attended gratuitously at the Hospital, particularly during the winter months.

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* A respectable weekly paper, published in this city, under the patronage of the Methodists.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

THE SEAMAN'S PRAYER.

ALMIGHTY GOD! whose outstretched arm
Alone can shield from every harm,
Wilt thou the seaman's prayer attend,
And on his head thy blessing send.
About to urge the doubtful sea,
Our hearts would humbly turn to thee,
Be thou our Anchor,—thou our guide,
In every clime, o'er every tide.
What though we eager spread our sail,
And hope to catch some prosperous gale,
All efforts will but prove in vain,
Shouldst thou the cheerful breeze restrain.
O may thy Word become our chart,
And its unerring rules impart;
Then shall our souls no danger fear,
While o'er the deep by Faith we steer.
When threatening clouds involve the sky,
And tempests wild around us fly,—
While wave on wave appalling rolls,
And terrors sieze our anxious souls,—
When Fear her darker shades hath spread,
And Hope's last trembling beam hath fled,
O then wilt thou, with gracious ear,
Our fervent prayer in mercy hear;
Then may thy all pervading will
Bid winds and waves again be still,
That we may bless thy sacred name,
From whence preserving mercy came.
But should thy righteous will ordain
Our grave amid the restless main,
O guide us to that haven blest,
Where storms are hushed to endless rest!

For the Christian Register.

SUMMARY OF THE HISTORY OF OUR LORD JESUS CHRIST.

The New Testament informs us, that Jesus Christ was miraculously conceived by the power of the Holy Ghost—that he was born of a virgin at an inn—that he was subject to his parents,—that when he was baptized, a voice from heaven declared him to be the Son of God, in whom he was well pleased—that he was in the form of God—that he was the image of the invisible God—that he was the first born of every creature—that by him God created the world—that all things were created by him—that he was the beginning of the creation of God—that him hath God exalted to be a prince and a Saviour,—that he came not of himself—that God sent him into the world—that he came to do the will of his Father—that of himself he did no miracles—that of himself he could do nothing—that his Father who sent him, *he* did the works—his doctrine was not his own, but his who sent him—that he expressly says, My Father is greater than I—that he was the son of man—that he was not of the world—that of the time of some particular events he was ignorant—that to seat one of his disciples at his right hand or his left was not his to give—that no man knoweth who the Son is but the Father—that after he begun his public ministry, he spent his time in doing good, by his preaching the gospel—working many beneficent miracles—rebuking and exhorting—by healing the sick—relieving distress—raising the dead—instructing his hearers in the knowledge of God—declaring that whosoever believed in him should have everlasting life—prophesying future events—openly rebuking the scribes and pharisees, and wicked rulers—reforming abuses—preaching against vice in every form—but that he himself knew no sin, neither was guile found in his mouth—that he lived in poverty, not having where to lay his head—enduring the contradiction of sinners—that he learned obedience by the things that he suffered—that being made perfect, he became the author of salvation to all that obey him—that when brought before the Sanhedrim by wicked rulers, as a malefactor, he confessed himself to be the Christ—that being condemned by that council, and carried before the Roman governor, he declared himself to be king, but that his kingdom was not of this world—that Pilate, declaring he found no fault in him, he would chastise him, and let him go—but that his accusers instigated the populace to demand his crucifixion, and that Pilate, overpowered by the clamour of the outrageous mob, at length reluctantly, against his judgment, yielded him up, to be crucified—that after being severely scourged, and cruelly, inhumanly, and ignominiously treated and mocked, he was led away to be crucified—that he was crucified—that he died, and was buried—and (as he had several times predicted to his disciples) on the third day he arose from the dead—that he appeared not to all the people, but to his disciples (chosen witnesses) that he ate and drank with them—that he was seen of them and conversed with them forty days—that he declared to his disciples, that all power was given him in heaven and on earth—that he commissioned his disciples to work miracles and to preach the gospel to all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, promising to be with them to the end of the world—that he promised to send them the Holy Spirit in a few days—that while his disciples beheld, he was taken up into heaven, and a cloud received him out of their sight.

We are accordingly informed, that agreeably to our Lord's promise, the Holy Ghost fell upon his disciples on the day of Pentecost—that they were endowed with miraculous powers—that they went, in obedience to his commands, into all the civilized nations of the world, preaching the gospel, and working miracles in confirmation of its truth; whereby the world became acquainted with the knowledge of the Christian religion.

We are further told, that for his humility and obedience God hath highly exalted him, and given him a name above every name—tha
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"Notwithstanding the many reports about the satisfaction of our Indians, I can assure you the Indians between the Tallahassee and the Appalachicola rivers, are by no means satisfied with the late Treaty. They assert, they knew not what the Treaty was, till lately—the Chiefs excepted, who had reserves of land—and I am convinced they will not leave this part of the country cheerfully. A military force will have to see them off.

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GREECE.

The Cherub, from Smyrna, brought letters to May 6. We miss, on this occasion, the Oriental Spectator, which generally furnished us with intelligence, of some sort or other, from Turkey. Its discontinuance deprives us of the only regular vehicle of intelligence from that country. We have been permitted to copy the following extract from a letter to a gentleman in this town, dated Smyrna, May 6. *Bost. D. Adv.*

"Nothing new in politics. The Capitan Pacha with the fleet is at the Dardanelles, and waiting for troops. About 6 or 8000 are going off from here. The vice king of Egypt has the charge to attack the Morea, and was about sending 20 to 30,000 regular troops. Candia is lost for the Greeks, who are divided among themselves. Lord Byron is quite disgusted with the Moriotes. The Insurlarians do not agree with the Senate, nor with Colocotroni, who is the head of another party."

LITERARY NOTICES.

We understand that the Sermon preached by the Rev. Mr LITTLE, at the Unitarian Church, in Washington, on Sunday, July 4, (when a collection was made for the American Colonization Society) is in press, and will be shortly published.

A little work, illustrative of the sentiments of the two parties in the Church of England, is now in the press, entitled "The Two Rectors," in ten papers.—*N. Y. Albion.*

Proposals have been issued by Messrs Phelps & Farnham, for publishing by subscription, the History of New England, from 1630 to 1640, by John Winthrop, the first Governor of Massachusetts, edited by James Savage, Esq. The publication of this work has been long and impatiently expected, by all those who are acquainted with the value of the original, and the great industry, patient research, and precision of the editor. The manuscript of the third and last part of this history, was discovered a few years since, and has never been published. The two first parts were printed in 1790, but very inaccurately, and with many omissions, in consequence of obscurity or defect in the manuscript from which it was published, or from want of care in the editor of that edition. A new copy of the whole work is now prepared from the original manuscript, in the Library of the Masachusetts Historical Society, and the work is to be accompanied with notes "to illustrate their civil and ecclesiastical concerns, the geography, settlement and institutions of the country, and the lives and manners of the principal planters," which, from the known familiarity of the present editor with the early history of the country, and the care he has bestowed on this undertaking, there is reason to believe will be hardly less valuable than the principal work. *Boston D. Adv.*

Messrs F. & R. Lockwood, of New York, have intimated their intention of publishing a work which shall do honour to the poetical talent of the country. They propose to print a book to be called the 'Album,' to be composed of short pieces, and such as are proper to be inserted in a Lady's "common place book." To insure the production of the best talent of the country, they have offered a Gold Medal, of the value of 40 dollars, for the best piece of *original poetry*—and for the best *poetical extract*, a volume of the Album elegantly bound.

Carey & Lea, of Philadelphia have in the press a new novel by an American, entitled, "The Witch of New-England."

The fourth volume ofthe Biography of the signers of Independence has just issued from the press. It contains the lives of Thomas Howard, George Read, William Williams, Samuel Huntington, William Floyd, George Walton, George Clymer, and Benjamin Rush.

There are at present eleven daily papers in Philadelphia, which, uniting the entire subscription of each, issue annually 3,090,846 papers, and give employment to upwards of 140 persons.

ECLIPSES OF THE SUN. The Centinel contains a catalogue of all the eclipses of the sun which will be visible at Cambridge, from the years 1824 to 1900. The following are all that will happen before the year 1850: Dec. 9, 1825; Feb. 12, 1831; July, 26 1832; Nov. 30, 1834; May 14, 1836; Sept. 18, 1838; December 9, 1844; May 5, 1845; April 25, 1846; March 4, 1848.

GENERAL INTELLIGENCE.

A curious public dispute is waged in Philadelphia. Two of our clergymen, the Rev. Mr McCalla, and the Rev. Abner Kneeland, have been for some time debating, before a numerous audience, in the Universalists' Church in Lombard-street, the point whether a part of the human race will be eternally damned, or the whole ultimately saved? Three moderators or judges have been chosen, who sit behind each of the contending divines as he urges his opinion according to his favourite explanation of the texts of scripture. The well known Mr Hogan is one of the judges. We learn from gentlemen who have entered the church for a short time, that the disputants seemed intensely earnest and the moderators profoundly attentive. Stenographers, it is added, are employed in taking down the arguments, in order that they may be reported. *National Gazette.*

SALARY OF THE PRESIDENT. It has been said that the salary of the President of the United States is sufficient to support him in a style becoming the Chief Magistrate of a great nation. $25,000, to be sure, has an imposing sound, but persons in ordinary life have but very imperfect notions of the manner in which this, and even a much larger sum, is almost necessarily expended by the President annually. Mr Adams, although never accused of extravagance, spent all his salary—his successors, with all their parsimony, did not make money out of the office—And that Mr Monroe is poor, may be inferred from an advertisement in the National Intelligencer, wherein his estates are advertised for sale, under his own name.

GOLD. A letter from Curracoa of the 24th of June, says, "an event has taken place in Aruba, which surprises all. Very considerable quantities of pure gold have been found in the bed of a large ravine, and lumps of as much as three ounces have been dug from the cliffs on each side. Some have been put on board the Fanny, for New-York, to be tried. One piece has been found as heavy as seven ounces."

EARTHQUAKE. Last evening, at 14 minutes past 9 o'clock, a very sensible shock of an earthquake was felt in this place. It was accompainied with a loud report, similar to a heavy piece of ordnance fired at a distance. The direction appeared to be from northwest to southeast—duration about 5 seconds. *Eastport paper, of July 10.*

ENLIGHTENED AGE. The New York papers hint, that no less than three trials of skill at murder, manslaughter or maiming had taken place within a few days, at the Aceldema, at Hoboken, and places in the vicinage, near that city:—That two of the parties were a Limb of the Law, and a Sheriff of a county;—that at least two of them were maimed; and that one of these exhibitions of civilization was on the Sabbath. *Centinel.*

TORNADO. A violent tornado was experienced at Pennsbury, Pa. on the 6th inst. A great agitation was produced in the atmosphere by the union of two clouds from different directions. The phenomenon is described as having the shape of a tunnel, with the small end down, appearing like a column of fire. The damage was very extensive; orchards and corn and oat fields were in many instances destroyed. It fortunately did not go in a line with many of the dwellings. Two barns were struck and unroofed. A tree, near one house, was struck, and man and wife stunned and felled to the floor by the shock. Another tree was struck and a steer which was standing near it killed. It is calculated that in passing over a distance of three miles, it broke down a thousand cords of timber.

The visitants at the Saratoga Springs are said to exceed 600 in number.

The new and elegant Meeting-House in Tewksbury, (Mass.) was solemnly dedicated to Almighty God on the 6th inst.

The late Anniversary of American Independence was commemorated in the Unitarian Church, Eastport.

EDUCATION IN RHODE ISLAND. We are happy to perceive that in the Constitution of Rhode Island, framed and accepted by the late convention at Newport, provision is made for the regular and permanent support of free schools. The seventh article of the constitution provides that a school fund shall be created from all moneys received for taxes on licenses granted under the authority of the state. These moneys are to be invested, and suffered to accumulate until the interest, together with the taxes annually paid on licenses, shall be sufficient to support free schools, at least three months in each year, in every town in the state. *N. Y. Observer.*

The Treasurer of the American Education Society acknowledges the receipt of 845 dollars during the month of June. The Treasurer of the American Bible Society acknowledges the receipt of $3,739 during the same period. The issues from the depository during the month of June were 3384 Bibles, and 2389 Testaments; total 5773—value $3545.

The Committee of the Greek Fund in N. York have on hand about $5000; and as they desire to close their accounts, beg leave to give notice that on the 11th August they will make a final remittance. Any sums, therefore, destined for this fund, had better be forwarded previously to that time to the Treasurer, Mr Charles Wilkes, in this city. *N. Y. American.*

INDEPENDENT METHODISTS. The Methodists in the bay of Quinte District, Upper Canada, have lately seceded, and formed an Independent Church, to be called the Wesleyan Methodist Episcopal Canadian Church.

MISSOURI LEAD MINES. A letter from this State, giving an account of the lead mines, states, that there are more than fifty different mines or diggings, in which more than a hundred hands are at work, who raise three million pounds of lead per annum. The price of lead at the mines, is three dollars and sixty cents.

INTERNAL IMPROVEMENTS. The arrival of a flat boat, at New Orleans, from the head waters of Pearl river, by way of Lake Ponchartrain, has given rise to many projects for canals, &c.

SAVANNAH. It is said that the trade of this city has been much diminished, in consequence of the greater advantages enjoyed at Charleston, S. C. from the internal improvements effected by Mr Shultz.

CANADA. The emigration to Canada the present season is much less than it was last. The number of settlers who arrived at Quebec to the 8th inst. was 2963, to the same day of last year it was 5005. The number of arrivals to the above date was 320.

The HUZZAR FRIGATE. The enterprising party who undertook to raise, by means of diving bells, the treasures contained in this vessel, sunk at Hurl gate during the Revolutionary War, meet with encouragement in their labours. They have succeeded in raising several valuable articles.

FALLS OF TEQUENDAMA. These celebrated falls are about 15 miles distant from Bogota, the capital of the republic of Colombia. An American gentleman, who visited the falls in April last, says a column of water 25 yards wide and ten in diameter is precipitated about 600 ft perpendicularly into the abyss below, resembling a dense body of falling snow in a storm. Those who venture to approach the edge of the precipice, after looking a few seconds into the great abyss, involuntarily shrink back. The scene is beyond the power of language to depict. The vapour that arises is seen 15 miles distant, reflecting an infinite variety of rainbows.

PLAIN OF BOGOTA. The American alluded to in the preceding article decribes the great valley of Bogota as most luxurious and enchanting. Grain grows in abundance, and flocks of sheep, cattle and horses browse in the rich pasturage. This delightful valley is 60 or 70 miles in length, and about 28 in breadth, and with the surrounding mountains, would sustain 3 millions of inhabitants, if properly cultivated. It is 8,200 feet above the level of the sea. The climate is pure and salubrious, and you can have at Bogota every day of the year, straw-berries, peaches, pears, oranges, pine apples and banans; also sugar and coffee—all produced within a circumference of 60 miles. *Hampshire Gaz.*

The Congress of Mexico has issued a decree declaring that Don Augustin de Iturbide shall be declared a traitor from the moment he may appear in any part of the Mexican Republic. All persons favouring his return are also to be declared traitors.

Cambridge, July 15th, 1824.

MESSRS. EDITORS.—I was induced, a few day since, to visit the Distil house of Messrs. Newell & Goodwin, in Charleston, to view the Syphon in operation there, and I think, with a writer in your paper some days since, that the use it might be brought to is very great. Having seen two in operation in Spain, but not to half the advantage of this, I think after the public has been satisfied of its complete success, they will, in various ways, wish to patronize this useful invention.—I believe this is the only one now in use in this country. It not only serves to convey water, but the advantage of the purest of water being introduced, is most certainly very great. *Palladium.*

EMIGRATION TO HAYTI. A large number of the colored people of Philadelphia, assembled at the Bethel Church in that city on the 6th inst. and passed unanimously the following resolutions, the Rev. R. Allen being in the Chair:—

Resolved, That we do approve of the proposals of President Boyer; also, heartily concur with him in the belief that the emigration to the Island of Hayti will be more advantageous to us than to the Colony in Africa.

Resolved, That a committee of twenty be appointed to devise and adopt such measures as shall or may be deemed most expedient for the promotion of the above object.

FOREIGN ARTICLES.

FROM EUROPE.

London papers to June 6th have been received at New-York. These papers contain no news of importance. Mr Canning had given a dinner to the King and Queen of the Sandwich Islands, "which was attended by two hundred persons of the first rank and fashion, and by nearly the whole corps diplomatique." It was expected that Mr Canning would make a communication to Parliament before the close of the session, relative to the acknowledgement of South American Independence.

The discovery ships, the Hecla and Fury, had commenced their voyage. They passed through the Pentland Frith, May 30th, with a favourable breeze.

FIRE IN CAIRO. It appears by the late London papers that a most extensive and distressing fire was experienced in Cairo, on the 21st of March. It commenced about two o'clock and was not stopped till about the middle of the day following.

Some idea may be formed of the extent of the destruction from the statement that the remains of four thousand horses mules and camels were found scattered among the smoking ruins.

FROM AFRICA.

The vessel from which the following reports are derived left Cape Coast Castle considerably later than our authentic accounts from that quarter. The report however does not give us much additional information of the state of things there. The account given of the origin of the war, and of the cause of the defeat of the English, is too loose to be much relied upon.—*D. Adv.*

"Capt Rich, of brig Cherub, from Smyrna, (at quarantine) spoke, on the 21st June, in lat. 36° 28' long. 34° 32' English sch. Pilchard, Capt. Wilcock, 63 days from Cape Coast Castle, (Africa) and received a note from Capt. W. stating that the natives (Ashantees) were butchering all the Europeans, and that the cause of the disturbance was the issuing of orders by the Governor, Sir Charles McCarthy, to form a militia of the natives, and put them under military discipline, which orders they refusing to obey, Sir Charles immediately proceeded to Elmina, thinking that his presence alone would be sufficient to awe them into subjection; but finding they still continued refractory, and assumed a hostile appearance, he put himself at the head of the few Europeans he could muster, and marched out against them; but the villany of the agent for military stores, whose name is Brandon, in robbing all the cartridge boxes of their contents, and filling them with rubbish, was the cause of Sir Charles and his party's being defeated, and all of them butchered—the natives directly after the battle having struck off their heads. Among them was Mr Jones, the owner of the schr. Pilchard. They then proceeded to butcher all the remaining Europeans, and every one friendly to them. Things remained in this state when the Pilchard sailed."

RUSSIAN NAVY. The Russian Navy now consists of 70 ships of the line, 18 frigates, 26 cutters, 7 brigs, 54 schooners, 20 galleys, 25 floating batteries, 121 gun boats, and 143 other small armed vessels, in all 464 sail, carrying 5,000 guns, and manned with 33,000 sailors, 9,000 marines, and 3,000 artillery.

PORT AU PRINCE.

Port au Prince papers to the 20th June have been received at New-York. A paper of the 16th contains the following article:—

The Telegraph has just arrived at Jacmel, the captain of which brings intelligence to the 15th of last month. It appears that the French Government, yielding to the claims of justice and sound policy, have determined to adopt the measures most favourable to their commerce and relations with our Republic. We may expect soon more certain accounts concerning her friendly intentions, and shall not delay to make them known.

ORDINATION.

At Belfast, on Wednesday 31st ult. Rev. Charles Soule. Introductory prayer by Rev. Mr Cummings, North Yarmouth, Sermon, (Mark xvi. 15. *Preach the Gospel,*) by Rev. Mr Merrill, Freeport; Consecrating prayer by the Rev. Mr Gillet, Hallowell; Charge by Rev. Mr Blood, Bucksport; Right hand fellowship by Rev. Mr Ingraham, Thomaston; Address to the church and people by Rev. Mr Tappan, Augusta; Concluding prayer by Rev. Mr Mitchell, Waldoboro'.

MARRIED,

In this city, by the Rev. Mr Ware, Col. William Gillpatrick, of Kennebunk, to Miss Sophia Goodrich, of Boston.

In Amherst, N. H. Mr David McGregor, of Londonderry, to Miss Abigail C. Thornton of the former place.

In Portland, by Rev. Dr Nichols, Capt. Ebenezer D. Choate to Miss Sarah Hart.

In Wiscasset, by Rev. Dr Packard, Mr Timothy Somes to Miss Sarah Groves; Mr James Stinson to Miss Julia Adams.

In Portsmouth, Mr Samuel Stickney to Miss Mehitable White.

In Nantucket, Mr John P. Drew to Miss Velina Dixon; Mr Charles Weeks to Miss Eunice Waldin.

In Dedham, Capt Simeon Hamlin to Miss Nancy Lawrence.

In this city, at Trinity Church, by Rev. Dr Gardiner, Mr Charles J. Wetmore, of Providence, to Miss Augusta Whetmore, daughter of Hon. Wm. W. of this city.

DIED,

In Knoxville, (Tenn.) Mr James Thaxter, of Hingham, aged 22.

At Reading, (Penn.) 11th, the Rev. George Shenfelter, Pastor of the Roman Catholic Church in that place, aged 30.

At Schooley's mountain, the Rev. Philip M. Whelpley, Pastor of the First Presbyterian Church in New-York, aged 30.

In Orford, NH. Mr Daniel Tillotson, aged 73, one of the first settlers, and the first man who was married in that town.

At Portsmouth, Mrs Alice S. Pierrepont, aged 35, wife of Dr James H. P. and daughter of the late Thomas Manning, Esq.

In Philadelphia, Tench Coxe, Esq. aged 69—formerly very active as a politician and writer.

In Springfield, on Saturday last, Miss Mary Hooker, youngest daughter of Hon. John Hooker, aged 24.

On Sunday evening last, Mr Zephaniah Spurr, aged 56.

In Mansfield, Mass. Mrs Hannah Green, relict of the late Rev. Roland Green, aged 85.

In Salem, on Friday, Mrs Sally, wife of Mr Ebenezer Smith, aged 59—on Saturday morning, Mrs Catherine, wife of the Hon. David Cummins, and daughter of the late Dr Thomas Kittredge, of Andover, aged 34—Mrs Hannah, wife of Mr Thomas Swan, aged 45.

In this city, on Wednesday last, Mr Theophilus Curtis, jr. aged 27.

In Dorchester, on Thursday, Mr James Davenport, aged 65, a revolutionary soldier.

In Bristol, R. I. on Sunday evening, Mr Samuel S. Drury, son of Dr John D. of Marblehead, after a short and distressing illnes of four days, aged 25.

The deaths in this city during the week ending July 16, were *eighteen*.

It has been noticed in some papers as a remarkable fact, that in the town of Northampton, Mass. with a population of 3278, there were but *five* deaths in the last six months.—In Windsor, with a population of 3000, during a period of *seven* months, commencing the 1st of July, 1823, our files do *not record one death* in town; nor can we ascertain there was one during this time. *Windsor Journal.*

University, Cambridge.

CANDIDATES for the second degree at the next Commencement are to attend at the College on Wednesday, 18th of August, or be excused upon some sufficient reason offered.

Candidates for admission to the College, having a certificate of good moral character from their preceptor, or some other suitable person, will be examined on Friday, 27th of August. The examination to begin at 6, A. M.

N. B. The examination for admission in 1826 in Greek, will be in the Gospels of the Greek Reader instead of the Græca Minora and the whole Greek Testament. JOHN T. KIRKLAND.

Cambridge, July 19, 1824.

POETRY.

From the Connecticut Mirror.

THE FUNERAL.

I saw a dark-robed train, who sadly bare
A lifeless burden toward the house of God.—
I entered there,—for I had heard 'twas good
To see the end of man. Then slowly woke
The organ's dirge-like strain,—soft—solemn—sweet;
Its mournful modulation seemed to breathe
A soul of sorrow o'er the slumbering air,
With its deep-drawn and linked melody
Enforcing tears. But at the words sublime
Of inspiration, "though we seem to sleep,
As for a moment,—we shall rise, be changed,
And in the twinkling of an eye put on
The victor robe of immortality,"
Quick, at the warmth of so divine a faith
Vanished those tears,—as fleets the transient dew
From the morn's eye.

There lay the form of one
Who many a year had in that hallowed place
Constant as came the day which God had blessed,
Appeared to pay his vows.—Yes,—there he rose,
With reverend front and strong majestic frame,
Where now, as powerless as the smitten babe
He waits for other hands to bear him forth.
Firm at each post of piety and peace
Where, Christ hath bade his servants watch, he stood,
Even till the the gather'd shades of evening blanch'd
His shuddering temples with unmelting frost.
He had the praise of men who knew to prize
The noiseless tenor of an upright course;
And he had drank of sorrow.—Those who shed
The holy charities around his home,
Had long been tenants of the voiceless tomb;
And from that home, and those bright shadowing trees
This lingering solace of his hermit hours
He by a freak of winged wealth was driven,
But now his head on that cold pillow rests
Where sleepless anguish dare not plant a thorn.
No more his bruised heart pours strong incense forth
To *Him* who smote it,—not his lonely tears
Freshen the turf where his loved treasure lay.
—And is there cause to weep, that yon pale clay
Should liberate its tortured prisoner?
Mourn we, because the radiant realms of bliss
Have gained a guest—or that the countless ills,
Which poise on vulture wing o'er helpless man,
Have lost a victim? Is it time to weep,
When at this very hour, perchance, the soul
Reads in the sun-bright register of Heaven
The meed of all its discipline—and pours
Its rapturous being forth to the Great Sire
In one eternal hymn? H.

From the New Monthly Magazine.

THE NEW MADE GRAVE.

There was a new made grave, on which the sun
His western beams was flinging as in scorn
Of those in sable garb, that, sorrow worn,
Approach'd with him whose earthly course was run.
I remembered it was dug for one
Who should have wedded on the very morn
Of this sad eve, on which I saw him borne
To the abode of those whose days are done.
And she in widow's weeds, who thought to wear
The bride's gay trappings, stood all pale and cold,
Grasping the pall with the unconscious hold,
Of one too frozen in her own despair
To feel its depth, or have a tear to shed
O'er the loved relics of the happier dead.

Extracts from Captain Smyth's *Memoir of Sitily and its Islands*. London, 1824.

CHARYBDIS.

Outside the tongue of land, that forms the harbour of Messina, lies the Galofaro, or celebrated vortex of Charybdis, which has, with more reason than Scylla, been clothed with terrors by the writers of antiquity. To the undecked boats of the Rhegians, Locrians, Zancleans, and Greeks, it must have been truly formidable; for, even in the present day, small craft are sometimes endangered by it, and I have seen several men-of-war, and even a 74 gun ship, whirled round on its surface; but, by using due caution, there is generally very little danger or inconvenience to be apprehended.—It appears to be an agitated water, of from 70 to 90 fathoms in depth, circling in quick eddies. It is owing probably to the meeting of the harbour and lateral currents with the main one,—the latter being forced over in this direction by the opposite point of Pezzo. This agrees in some measure with the relation of Thucydides, who calls it a violent reciprocation of the Tyrrhene and Sicilian seas, and he is the only writer of remote antiquity I remember to have read, who has assigned this danger its true situation, and not exaggerated its effects. Many wonderful stories are told respecting this vortex, particularly some said to have been related by the celebrated diver, Colas, who lost his life here; I have never found reason, however, during my examination of this spot, to believe one of them.

SCYLLA.

As the breadth across this celebrated strait has been so often disputed, I particularly state, that the Faro Tower is exactly 6047 English yards from that classical bugbear, the Rock of Scylla, which, by poetical fiction, has been depicted in such terrific colours, and to describe the horrors of which, Phalerion, a painter celebrated for his nervous representation of the awful and the tremendous, exerted his whole talent. But the flights of poetry can seldom bear to be shackled by homely truth; and if we are to receive the fine imagery, that places the summit of this rock in clouds brooding eternal mists and tempests,—that represents it as inaccessible, even to a man provided with twenty hands and twenty feet; and immerses its base among ravenous sea-dogs,—why not also receive the whole circle of mythological dogmas of Homer, who, though so frequently dragged forth as an authority in history, theology, surgery and geography, ought, in justice, to be read only as a poet. In the writings of so exquisite a bard, we must not expect to find all his representations strictly confined to a mere accurate narration of facts. Moderns of intelligence, in visiting this spot, have gratified their imaginations, already heated by such descriptions, as the escape of the Argonauts, and the disasters of Ulysses, with fancying it the scourge of seamen, and that in a gale its caverns "roar like dogs;" but I, as a sailor, never perceived any difference between the effect of the surges here, and on any other coast, yet I have frequently watched it closely in bad weather. It is now, as I presume it ever was, a common rock, of bold approach, a little worn at its base, and surmounted by a castle, with a sandy bay on each side.

SICILIAN LITERATURE.

The "Biblioth'eque Italienne" for 1823, contains an account of the literary productions furnished by Sicily in 1821 and 1822. It does not appear that literature is much encouraged or cultivated by the Sicilians. In those two years, according to this account, only about fifty-six works were published. Sicilian literature is equally poor in its journals. There is a publication called "The Iris," a journal of sciences, letters, and arts; but it is not very expensively got up, being principally composed of extracts from foreign journals. The "Abeille," which served as a Literary Gazette for Sicily, was so badly supported, that it ceased at the twelfth number. The "Journal de Medicine," in which are published the observations made at the great Hospital of Palermo, may be interesting to the class of individuals for which it is intended. There is no contest in the career of the drama. In the years 1821 and 1822, there were produced only two melo dramas. The greater part of the works which issue from the Sicilian presses, relate to antiquities and the fine arts.

From the Boston Medical Intelligencer.

FOOD.

Among those objects which immediately relate to health, there is no one more important, or less regarded by individuals, than their aliment. It is a mistaken notion, that one person requires an animal diet, and another, whose avocation and habits are different, a vegetable regimen; many of the diseases originating in dyspepsia, the great endemic of the Northern States, are induced by a habit of living too exclusively upon a few articles of food, most of which are animal. Nature intended that man should subsist upon the variety of bounties with which she has so liberally replenished the earth, and constituted his system in a manner suitable to partake, almost indiscriminately, of whatever is agreeable to his palate; and the injurious effects of many articles of diet are to be attributed, not so much to their peculiar nature, as to the refinements of cookery. Although the *roast beef* of England has become the magnum bonum of a good dinner in this country, the too great freedom and frequency with which it is used, already begins to affect the constitutions of the opulent, by those peculiar disorders which have been entailed on the descendants of the high bred families of Great Britain. The gout was once a stranger in New England; but the luxury of modern days is preparing the way for a train of constitutional irregularities, which future generations can only regret, while they suffer its inflictions. To live long, live simply.

It is true, that animal food contains a greater portion of nutriment, in a given quantity, than vegetables, and in a proper state of preparation it is best adapted for the immediate action of the absorbents of the chylo-poetic viscera; but the digestive functions of the human system become prematurely exhausted, by constant action, and the whole system eventually sinks under great or uninterrupted excitement. If plain animal food were taken once a day, and men would substitute for the various ragouts with which modern tables are so abundantly furnished, wholesome vegetables and pure water,—or a weak, fermented beverage for the more deleterious potations of distilled liquors, we should see health walking in the paths that are now crowded with the bloated victims of voluptuous appetite. Millions of Gentoos have lived to an advanced age without having tasted of any thing that ever possessed life, and been wholly free from a chain of maladies which have scourged every civilized nation on the globe; the wandering Arabs, who have traversed the barren desert of Sahara, subsisting on the scanty pittance of milk from the half-famished camel that carried them, have seen two hundred years roll round, without a day of sickness.

The temperature of our food is an exceedingly important consideration. We are accustomed to take it too warm, forgetful of the fact, that artificial heat destroys the muscular tone of the stomach, vitiates its secretions and its physical powers, and induces painful and dangerous diseases of the liver. Let us take then another hint from the children of nature, who subsist on aliment of a temperature no higher than that of their own bodies, and who are generally hardy and long lived, until the simplicity of their habits is interrupted by the adoption of the vices brought among them by the civilized invaders of their native forests.

From the Hampshire Gazette.

BUTTER.

Butter was not used for food by the ancient Jews, Greeks and Romans. The invention of this article is ascribed to those barbarous nations, the ancient Scythians, Germans and Britons, and from them the Greeks and Romans derived their first acquaintance with it, about the time of the Christian era. After learning its nature, they made use of it only as an ointment, and in medicine, and their agricultural writers take no notice of it. The ancient butter appears to have been liquid, and was poured out like oil, and the Christians sometimes burned it in their lamps at their altars. In our English translation of the Bible, the word butter is used in Genesis xviii. 8; Deut. xxii. 14; Judges v. 25; 2 Sam. xvii. 29; Job xx. 17, and xxix. 6; Isaiah vii. 15; and Prov. xxx. 33.—Biblical critics agree that in all these passages, the Hebrew word translated butter signifies sour thick milk or cream.—The passage in Proverbs might have been translated, "the pressing of the milker bringeth forth milk." Jahn says, "anciently butter was not much used, but instead of it, oil of olives. In the Bible there is no mention made of butter." He remarks that what in some translations is rendered butter, was used as a drink, and must have been milk in some shape or other. At the present day, there is but little butter used in countries where the olive grows. Olive oil supplies its purposes. A late traveller in Italy, Rev. J. J. Blunt, says butter is not to be met with with in those parts of Italy not much frequented by travellers, and in Sicily, he did not find it in a single place, excepting the cities of Palermo and Messina.

The cream of the milk of the goat, ewe, ass, buffaloe, rein-deer, and cow yield butter; but "no length of churning," says the N. E. Encyclopedia, "will produce it from the cream of woman's milk, or of mare's milk."

The vessels used by the ancient barbarians in making butter, were not very different from modern churns. In the northern parts of Africa, in Egypt and Arabia, they churn by putting the cream into a goat's skin, and pressing it to and fro.—Sometimes they place it on an inclined plane, and keep it rolling from the top to the bottom. This method soon produces butter. An English traveller in Greece, observed them treading the goat skins filled with cream, with their feet. In Bengal, they churn by turning a stick in the milk, and in this way, families have fresh butter every morning.

Butter, it is said, may be got by agitating milk as drawn from the cow, in greater quantity than from the cream of the same milk. Even whey, by churning yields butter. In Scotland, 14 gallons of whey are said to afford one pound of butter.

BRIEF HINTS.

Superintend in person as much of your business as practicable, and observe with a watchful eye, the management of what is necessarily committed to the agency of others.

Never lose sight of the powerful influence of example, and be careful in the management of your concerns, to recommend by your own personal practice uniform habits of active, interested, and persevering diligence to those in your employ.

Be prompt and explicit in your instructions to your agents, and let it be understood by them, that you expect they will execute the same in strict conformity thereto.

Let no common amusements interfere or mingle with your business; make them entirely distinct employments.

Despatch at once, if possible, whatever you take in hand, if interrupted by unavoidable interference, resume and finish it as soon as the obstruction is removed.

Do not assume to yourself more credit for what you do, than you are entitled to, rather be content with a little less; the public mind will always discover where merit is due.

Familiarize yourself with your books, keep them accurately, and frequently investigate and adjust their contents.—This is an important item.

Cultivate domestic habits, for this your family, if you have one, has a strong and undeniable claim; besides, your customers will always be best pleased when they find you at home or at the place of your business.

Never let hurry or confusion distract your mind or dispossess you of self-command.

Under the influence of such hints as these, with a suitable dependence on the God of Providence for a blessing on the labour of your hands, you will have a good foundation to rest your hope upon, for success in whatever business you may be employed in.

NEW RULE OF SUBTRACTION.

A labouring man purchased a cow of a farmer in the interior of Massachusetts, for $30, one half of which was to be paid in cash, the other half in labour. One day while at work threshing in the farmer's barn, not knowing that any one was near him, he began to soliloquize in the following manner:—Take one from two leaves three; and two from two leaves four; and three from two leaves five. That 's the case, and I 'm afraid my master's cow will never be paid for. The farmer overhearing the soliloquy, stepped into the barn, and told the labourer if he would prove it to be the case, he would give him the cow, and pay him for what labour he had done. The labourer readily agreed to it, and began in the following manner: I have now been married about four years, the first year my wife had a child, that 's one from two leaves three—the second year she had another, that 's two from two leaves four—the third year she had another, which is three from two and leaves five. Now I have five instead of two to support, and I fear that I shall never be able to pay for the cow. The farmer immediately paid him for his labour, and gave up his note for the cow.

MATRIMONY.

A father wished to dissuade his daughter from any thoughts of matrimony. "She who marries does well," said he, "but she who does not marry does better." "My father," she meekly replied, "I am content to do well "let those do better who can." *Walpoliana.*

In India, to cut off the hair is the most disgraceful of all the punishments that can be inflicted on females. Yet in India, barbarous custom has inflicted this punishment and disgrace on females the moment they become widows.

COWS.

A number of Cows in Wethersfield, have been seriously injured by the use of tubes in milking them. Their bags swelled, the milk afterwards taken from them was not fit for use, and then they dried up. We have heard, though it may be a mistake, that three cows in Windsor have lately died in consequence of this treatment;—and if it is not so, the statement shall be contradicted. If it is, it should be made known, that the use of this "invention" may proceed no farther; and gentlemen in this vicinity, who keep large dairies, are requested, should such occurrences take place, to let some printer or other person know of them. The loss of property is the concern of the owners; the saving of *time* to the boys or girls who are set to milk, and their better disposal of it, are matters of which we cannot judge, but the cruelty to the animals is unwarrantable. *Hartford Mirror.*

[SELECTED FOR THE REGISTER.]

That young man who pretends to more merit than he possesses, or who values himself on trifles which imply none, will from the discerning, draw contempt instead of honour. In the eagerness of his pursuit after praises which he does not deserve, he will be apt to overlook the advantages which he really has, and to neglect the cultivation of those virtues with which he was endowed by the Author of his frame. On the other hand, he who pays himself just respect, will generally bid fairest to meet it from others. It is impossible seriously to despise a dignified behavior; and the very wretch, who affects to laugh at a character truly honourable, cannot help at the same moment feeling within himself inferiority and awe.—*Fordyce.*

Perhaps one ought to be actually a Scotchman to conceive how ardently, under all distinctions of rank and situation, they feel their mutual connection with each other as natives of the same country. There are, I believe, more associations common to the inhabitants of a rude and wild, than of a well cultivated and fertile country; their ancestors have more seldom changed their place of residence; their mutual recollection of remarkable objects is more acute; the high and the low are more interested in each other's welfare; the feelings of kindred and relationship are more widely extended, and in a word, the bonds of patriotic affection, always honourable even when a little too exclusively strained, have more influence on men's feelings and actions.—*Tales of My Landlord.*

Few men are found, who are wicked gratis; they ever promise themselves some benefit by their sins, though, like Esau, it be nothing more than a mess of pottage.

BIOGRAPHY.

Sir John Oldcastle, the good Lord Cobham, was the first nobleman who suffered martyrdom for his religion. He was born in the reign of Edward III. and distinguished himself as the friend of public liberty. He was a general in the French campaigns, and obliged the duke of Orleans to raise the siege of Paris; but as he was a follower of Wickliffe's doctrines, and maintained itinerant preachers for their greater dispersion, he incurred the hatred of the Romish clergy, and was accused of heresy and disaffection to Henry V. Henry endeavoured to reason with him, but when Cobham declared the pope anti-christ, the monarch, shocked at his impiety, delivered him up to the archbishop, who sent him to the tower. He had the art to escape from confinement, but so violent and watchful were his persecutors, that after four years' concealment in Wales, he was seized and dragged to London. As a heretic and a traitor, he was hung up on a gallows alive, and a fire lighted under him, so that he was thus cruelly roasted alive, in St Giles' fields, 1417. He wrote 12 conclusions addressed to the parliament of England.

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CHR

VOL. III.

REVIEW.

Art. 15.—*The Apostle John an Unitari*
Letter to the Rev. C. J. Bloomfield, D.
W. J. Fox. 12mo, pp. 50. London, 18

The title of this little work would sta
orthodox reader. St John has been cons
the special advocate of the doctrine of th
ty. The three first gospels are so plai
their writers were so evidently ignorant
divine nature of Christ, that the believer
article of faith feels himself to be stand
uncertain ground till he reaches the last
evangelical histories. The design of the
evangelists seems to have been merely t
sent a narrative of our Saviour's life, af
became a public teacher. They glance
birth and at one or two circumstances
childhood, and then with the declaratio
he "increased in wisdom and stature
favour with God and man," pass directly
events of his ministry by the relation of c
discourses and the notice of some of his
derful works,—make us acquainted wi
character and claims,—dwell more on th
tails of his death and resurrection, th
any other event, and briefly speak of his
sion. An unprejudiced reader of the gosp
Matthew, Mark, and Luke would never s
that the authors meant to teach the divin
their Master's nature, or that they ever in
ed him to be the Eternal God. St John
at a later period than the other evangelists,
errors of doctrine and of practice had cre
the church, which he seems to have
mind in the composition of his gospel.
philosophy which afterwards spread throu
East, if it were not then embodied in a s
and called by a distinctive name, was rec
in many of its principles, and was corruptin
simplicity of christian truth. St John lik
devotes a great portion of his gospel to th
courses of Jesus; and the discussion of mor
spiritual subjects in familiar language aff
much more difficult task, both to the tra
and the interpreter, than the plain narrat
facts. So that we might suppose that
would call John to its aid rather than the
historians of the New Testament, and his
ings have been considered the strong
Trinitarian proof.

Mr Fox has done a useful work in sh
"the apostle John an Unitarian." His arg
is rather of a negative kind, being desig
an answer to a publication entitled, *Fi*
tures on the Gospel of St John, as bearin
mony to the divinity of our Saviour,—in
Dr Bloomfield had attempted to establi
point, "that the apostle John designed
gospel to inculcate the Deity of Christ
Fox meets his reasoning openly and fa
After some remarks on particular expres
the Lectures, and having stated the true
of controversy between them, which, he
"the *proper Deity* of Jesus Christ," h
"the negation of his preexistence is not
tial to Unitarianism, and the subject is co
tively unimportant"—he thus explains
pose:

"I shall now examine your alleged proof
Supreme Deity of Christ from the Gospel of J
if I explain them satisfactorily, they will affo
negative evidence as the case admits, that the
was an Unitarian; of which conclusion I shall
vance positive evidence."

Without attempting to notice the whole
of reasoning, we shall make liberal ext
passages containing important views o
ments. On page 7, Mr Fox says,

"When you speak of 'the Son of God,' as
from eternity, with the Father,' I cannot asso
distinct ideas with your words. Father an
terms inseparably connected with prior and su
existence. The cause must precede the effe
Apostle wrote to instruct persons who had n
or heard of, a son as old as his father, and
therefore, the declaration that Jesus was
God, would be equivalent with a declaratio
was not eternal; and if so, not God."

* * * * * *

"The argument from the introduction to
Gospel rests altogether upon the assumed p
of *the Word*. This assumption is favoured
of the masculine pronoun in the common tr
'all things were made by *him*,' &c. but the i
pronoun *it* would not be a less faithful re
the original. Campbell, though he was a T
and supposed that the deity of Christ was
this passage, yet commences his version thu
beginning was the Word, and the Word
God, and the Word was God. This was in
ning with God. All things were made
without it not a single creature was made.
life, and the life was the light of men. An
shone in darkness; but the darkness admitt
He affirms this way of rendering to be agree
practice of *all translators*, except the Engl
as he had observed; and that with them, ev
which preceded the common one 'uniformly
the neuter pronoun, *it*.'

* * * * * *

"I agree with you, that, in ver. 14, the w
means 'a human person,' and that this per
the Christ, is identified with the Word,
also identified with God. The wisdom
which have eternally belonged to, and bee
ble from, the Deity; which were displayed i
in providence, in the Jewish dispensation
more completely manifested in Christ."

Dr Bloomfield had made our Savio
versation in the fifth chapter of John,
of support for his doctrine. Mr Fox